1: Fletcher E-5 (1898-1902) 1904
NQ18 Pawnee NQ18

Because of the sacred and binding character of this relationship, and the gifts brought by it to the Son, namely, long life and many children to make his family strong, the selection of a man to be made a Son is regarded as a serious and important act, one in which the chiefs and the leading men of the Father's tribe must have a voice.

The Son should be a chief or a man who has the respect of the leading men of his tribe, and whom the Father's tribe would be glad to have bound to them by the tie of Son.

While the Father has been gathering the materials necessary for this ceremony, which may have taken him a year or more, he has had some particular person in his mind whom he desired to make a Son. When everything is ready he mentions this particular person to the chiefs and leading men, and when we are gathered together to sing this song we think of this chosen man and we ask the assistance of Mother Corn, and if he is the right person she will lead us to him.

The selection of the Son takes place soon after the preparation of the sacred objects, frequently on the night of the same day. It must always be in the night time, because the spirits can travel best at night. The spirit of the corn and the spirits of the people present in the lodge at this time are to decide who shall be the Son, and Mother Corn is to lead us to him. The same persons are present at this ceremony that were present at the preparation of the Hako.

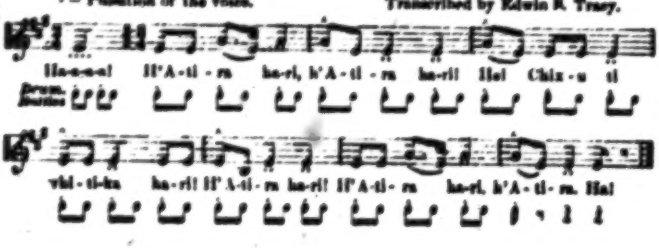
In the west of the lodge, facing the east, sit the Ku'rahus, his assistant, and the Father. Before them are the sacred objects arranged as at ceremonial rest. A little way in front of the crotched stick stands the ear of corn which has been painted in the sacred manner (see figure 172). It is held in position by one of the sticks to which it is tied being thrust into the ground. This ear of corn is the mother, and upon her everyone present must fix his mind.

The singing of the following stanzas occupies most of the night; they do not follow each other quickly, for we must pause after each one.

SONG

Words and Music

M. M. ♩ = 132.
• = Pulsation of the voice. Transcribed by Edwin S. Tracy.



2: Lesser E-4, 5 (1930-1931) 1933
NQ18 Pawnee NQ18

778 this way, as a rule, a man learned another's teachings in the course
793 of many years and came to control *all* of it only if the teacher lived to be an old man. In fact the Pawnee conception was that as a man taught what he knew he gave up part of his life, and that
●[828] when he had given over all his teachings, he would die. Hence the old and learned always held back something until they were ready to die. If a priest or medicine man died, what he had not taught his successor was lost. Usually when an old man knew he was on his deathbed he called his apprentice in and in dying whispers told him the essentials of what he had not as yet communicated. When
[764 upon death a medicine man's bundle was inherited only that part
428] of the contents whose use and function were fully understood by the heir were retained: the rest was buried with the deceased medicine man. Because of the independence of owner and priest, a sacred bundle persisted in spite of the loss of part of its significance: the physical bundle survived, though it might be less and less understood with the passing generations. .

182 Religion and ceremonialism in a primitive culture are maintained
178 as oral tradition alone. There is always a gradual loss through cultural forgetting, and a somewhat compensatory gain through the development of new ramifications. The conditions of life of the Pawnee in the Nineteenth Century contributed to a rapid increase of the rate of cultural forgetting. This acceleration was in part due to the loss of function of the ceremonies and rituals, which made demonstrations more infrequent, and hence instruction rarer. At the same time, with loss of functional meaning there was lacking the incentive for the old men to teach and the young men to learn. But in addition, we must not overlook the increase of the death rate among the Pawnee. The learned died before their time: and those destined to carry on their teachings died at an early age. Death interfered abnormally with the traditional mode of handing on the knowledge of the ancients.

424 The traditional pattern of transmission involved the concept of
793 private or personal ownership of ritual knowledge. What was lost through death was therefore lost beyond recovery. There was no sanction for carrying out any ritual, other than that the one who attempted it had learned about it from ritual predecessors.

182 The Ghost Dance doctrine supplemented by the Ghost Dance
178 visions altered the general view. In a vision the subject would
668 "see" some old way of life. He would "remember" it. His vision
787 then became a command upon himself and others around him to carry out the old form. The non-esoteric phases of the aboriginal life could be readily revived, which in part explains the great renaissance

5: Dorsey & Murie E, 1-5 (1903-1907) 1940
NQ18 Pawnee NQ18

834 freedom. [I doubt that this was so between all persons of opposite sex—especially not brothers and sisters.] This does not imply that there was no sense of morality or convention. One of the greatest reproaches that could be heaped upon a man was to speak of him as *tihakakits*, which meant that the saliva ran down his face and implied that he lacked decency and did not treat women with respect.

836 548 Chastity, particularly among unmarried women, was held in high esteem. At the outskirts of every village were widows or girls who had been driven from home on account of immorality and who lived as prostitutes.

838 So far as was determined, but a single berdache has been known among the Pawnee for many years. Such an individual was said to have the ways of a woman and was supposed to have been influenced by the moon.

828 156 The lazy man was the slow one, the man who, as a boy, never carried water, packed corn, took the ponies to water, gathered wood for the fire, or ran away with a war party. Such a one was despised.

The coward was the one afraid to go on the warpath. He was always hanging around camp and never went out on the high hills at night for power because he was afraid of ghosts, as the burying grounds were generally on hills.

The stingy man was the sort who, when it was his wife's turn to provide food for the occupants of the lodge, put on the fire a tiny pot of meat only sufficient for himself.

The liar was one who always deceived people. He constantly came in with false news of having seen buffalo near-by. He gave false alarms when sent out as a scout. He was generally a coward as well, for he never, if he could help it, went out in front when in the presence of the enemy; yet he was always the first to return home and boast of his deeds in the fight. Should he lie four times about having seen buffalo his word was forever after doubted and he was despised and no attention paid to him. His joints got large and he became a cripple. When the Skidi saw a man whose joints were swollen with arthritis they said that it was the penalty he paid for having been a liar.

158 Insane and crazy persons in old times were not known as such; at any rate it is not remembered that they existed. A woman was said to be "mixed up," "her spirit is not straight," when she was under the influence of love medicine and powerless to control herself.

14: Weltfish E-4, 5 (1928-1936, 1954) 1965
(1867) NQ18 Pawnee NQ18

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OBJECTS MADE FOR RECREATION

Gambling among the Pawnees—the Hand Game—the Religious Symbolism in the Games—the Basic Equipment for the Game—the Game as Played by Different Ages—the Plum Seed Game of the Women

GAMBLING WAS A MAIN RECREATION for some Pawnees and an occasional one for others. It was recognized that habitual gambling was a compulsion that should be avoided as a psychologically destructive trait, and Old-Man-That-Chief could often be heard to give advice on how to regulate one's conduct to keep this impulse under control. He especially exhorted the chiefs to set a good example to the rest of the people. He would talk to the chiefs in the following way:

"You men are chiefs. It is a chief's place to talk to his people. You shouldn't gamble. You should set the people a good example. Having told the people that gambling is bad, if you gamble yourself, a boy of rough temperament will say to himself, 'There is my chief and he is gambling. There is no reason why I shouldn't gamble too.' Moreover, a gambling place is a fighting place and you might get involved in a fight and a man of low class might strike you. It would be a shame if some outsider were to hit you in the head and there would be blood all over your face. Then someone would say, 'Look at the chief with blood all over his face!' That would look bad.

"If you gamble you'll lose everything you have, perhaps even your wife's clothes. Then you'll have nothing. And another thing, if your wife sees you gambling she'll think, 'I can bet my clothes too,' and she'll go to the place where the women are playing the plum seed game.

14: Weltfish E-4, 5 (1928-1936, 1954) 1965
(1867) NQ18 Pawnee NQ18

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80 On the ownership of the sacred bundles: The Evening Star bundle is in the American Museum of Natural History, New York City; also the Skull bundle. At the Chicago Museum of Natural History is the Big Black Meteoric Star bundle, the Northeast Four-Direction bundle with the star chart (*riwirutsaku*, round-package) attached to it; also in the Chicago Museum is the Elk bundle, *arikarariki*. The Morning Star bundle is privately owned.

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80 Dorsey, 1904a, p. 331, note 24, makes the distinction between dream and vision. Vision is to "learn by being touched when the individual is awake or is in a trance, brought about by fasting or self-imposed hypnotism. Thus in a group of priests sitting in silence in a ceremony, one of them may in a vision see clearly some god or supernatural being and hold converse with it, while the other priests present are not aware of the presence of supernatural beings." The Pawnee made a clear distinction between hysteria as a source of vision and a vision of creative imagination. An example is the young man, Yellow Calf, who saw a deer woman whose charms he was unable to resist although his vision had dissolved. His problem was resolved by his marriage to an older medicine woman, Old Lady Tsitawa, leader of the Deer Medicine Lodge in the Doctor Association. In general it was prescribed that when someone is seen wildly coming out of the woods, they be immersed in water to bring them out of it.

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80 The spirits of the dead priests are thought to be contained within the gourd rattles, symbolized particularly by the pebbles they contained.

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83 Compare in Whorf, 1929, p. 670, the five suns listed—water, jaguar, rain, wind, and ollin—and the remarks on each with the Pawnee creation story in view of the tradition of the four direction villages, their leadership in ceremonialism, the star chart attached to one of the bundles, and other cosmic references. Note in the Whorf reference that it is stated that in the year 751, the Toltecs set up King Mixcoatmazatzin who began the Toltec kingdom. In Ceacatl 843 Quetzalcoatl was born. In five house the Toltec retain him in the country and make him their king and priest. Quetzalcoatl built a fourfold group of buildings where he and others prayed and fasted, conducted skilled work in precious stones and held religious rites. It was a celestial and astronomical cult with stellar and solar deities. Far-fetched as it may seem, Pawnee ideology appears to embody a faint echo of such conceptions. Certain elements in J. Eric Thompson's, *The Rise and Fall of Maya Civilization* (1956) contain some tantalizing parallels. For example: "The sky was sustained by four Bacabs who stood at four sides of the world. More general, of course, is the association of the colors with the directions. In Pawnee mythology, the storm that accomplishes the creation

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